[283] Ene, ten tiri ol-motor, ol-keyuk olkoni ge ,enigwe 'e-kaiyo 'ewanisi en'i-kurrak.

If a giraffe is killed, only the long hairs of the tail are preserved. The girls use these as thread to sew the beads on to their clothes.

Ene, ten tiri e-sirua, nam 'e-ngitoto olkoni, gi olmpiki 'e-ngitoto.

Should an eland be killed, strips of the hide are taken and made into thongs for fastening the cattle with.

[319] Ene, ten tiri nairai, nam 'e-ngai olkoni ge ngiko 'i-wuoni ten ngoni en-jore. Ilngiko ai 'i-nyok ten ewanisi.

When an ostrich is killed, the feathers are made into head-dresses, which are worn by the warriors when they go to war. Boys also wear ostrich feathers when they are circumcised.

Whenever a lion is killed, the hide is taken, and the warriors make a head-dress out of the mane. They wear this when they go to war.

[301] Ene, ten tiri ol-ngatuny, nam ol-chiki loip olkoni gi olua 'i-wuoni en-dikki enji ol-ngatuny, nam 'i-gwgit olkoni, englk Ilngatuny ten ngoni en-jore.

[311] Ene, ten tiri e-ngiri, entomoi ol-kiddigai, gi olua 'i-nchruak ol-keyua.

If a wildebeest is killed, the tail is kept, and the elders make their fans from it.

[314] Ene, ten tiri el-muaio, entomoi 'ntiruak, nanaki te'i-nitoro ge enimio el-muaio.

Should a grunter buck be killed, the horns are preserved and blown when people move their kraals, so that nobody shall lose the way.

[311] Ene, ten tiri ol-muaio, entomoi e-nitoi ingwetunyoki 'i-kuuna enitidigoki 'i-nni en 'i-nligok. Kelisi ai 'i-kuuna lon'i-nipwanak.

Lastly, if a rhinoceros is killed, its horn is taken and carved into sticks, which are used for beating the he-goats and bulls with. The councillors' sticks are also made of rhinoceros horn.

Lelia-dodigit entaye 'i-Kuuna en-gius.

These are the wild animals of which the Masai make use.

[304] Ene, ten enye ol-dwara 'e-gitoto ereki 'e-dare, ge ediai il-Kuuna, ainei, aare ilje: 'Kiroo in-gitoto alig.' Ore 'i-dwarak, enimo in-gitoto en 'e-dare, ol-ngatuny, o el-keri, o el-ngojine, o en-derash.

A Masai will also kill a beast of prey if he sees it eating cattle or goats, for he says: 'It has eaten our cattle.' The beasts of prey which eat cattle and goats are lions, leopards, hyenas, and jackals.

124 Di-kih ol-kesempukil 'ag-ogik:

a. Ol-osuroa.
a. Ol-darpoi.
β. Ol-dirpai.
a. Ol-supuai.
β. Ol-dige.
δ. Ol-sirowai.
γ. Ol-merabiko.

The trees from which soap is made:

a. *Adenocarpus digitatus*, L.
a. *Kigelia africana*, Bth.*
β. *Sansevieria cylindrica*, Bdy.
a. *Acacia Segal*, Delile.
β. *Acacia Stuhlmanni*, Harms.
δ. *Acacia robusta*, Burch.
γ. *Rhus Kraussi*, J. F. Gmel.

Ol-chani ol-kesempe 'l-meresa 'ag-ogik meshoriye 'l-keiyiani:

The tree from which the warriors obtain the sand for binding their plaits with:

124 127 277 Ol-sotuki.

One ol-tau which ol-kidipani ol-likan, pe ol-ashki en-dishe, ashipi ol-likan matia sorrashi, ashishi ang-ogike o'-ntashi, angish 'e-gesh-ashe *pakitina* en 'meresani ol-gerau.

Piliostigma thonningii, Schum.

If one man carves another, and the carver takes affect, the man who has been carved calls the other and asks him to spit on him and to tie on his arm a strip of sand made from this fig-tree. The sand is first of all dipped in hot milk and then four beads are threaded on it.

124 Di-kih ol-kesempe 'l-ol-meshi 'meshoro:

The trees used by the medicine-men in making their medicines:

a. Ol-sirim o'-l-tarakwai.

a. The heart-wood of *Juniperus procera*, Hochst.

a. 'Ilg-ol-ilish en 'e-dara o'-l-meshongoro.

a. The roots and stalks of *Lantana* sp.

β. O-seki. Ilkiyo ol-dani sidai too'-l-Masai; eata 'ne-dara enye nanji Ol-sidira, sotian 'l-ol-lemarik.

β. *Cordia ovalis*, R. Br. This tree is thought much of by the Masai, and a charm made from it, which the medicine-men use, is called Ol-dara.

It has, too, an edible fruit, called The berries of the Cordia, which the children are fond of.

Eata ol 'l-ilgerai-yish enjora ne-gare ashi 'll-gerai-ta o'-seki.

a. The bark of *Cordia sinuata*, Lam.

a. 'Ilg-ol-ilish o'-l-kiage.

β. The roots of *Capparis tomentosa*, Lam.

β. 'Il-dara o'-l-sumbai.

* Or *Kigelia pinnata*, DC.

THE COIFFURE OF THE MASAI WARRIOR

By H. F. I. Elliott

308. It is surprising to find that in Hollis' standard work on the Masai there is no precise description of the head gear of the 'moran' or warrior. No doubt the fashion has been described somewhere, but some details of present day practice in Tanganyika Masailand may perhaps be put on record here.

Of all the distinctive features of the Masai, this is the one which attracts most attention from the casual traveller and invites references to 'Roman Centurions', 'Red Indians' and the like. Its advertisement value is certainly considerable and not ignored by the Masai in their conscious or unconscious efforts to preserve their identity. Certainly removal of the coiffure and its concomitant red ochre has a surprising effect in obliterating Semitic characteristics of features and bringing out those derived from the more liberal admixture of 'Bantu' blood.

It is still an customary for youths after circumcision to adopt the traditional garb, even though they may be sons of progressive parents and themselves have been to school, (but there might well be an 'old school pigtail' for graduates of the Masai school). It is by no means unusual to hear a pair of pig-tailed and ochred 'morans' discussing their performances in some murderous football match of their school days, while leaning on their spears in the precincts of a cattle market.

308. There are many variations of head gear to be found in Tanganyika, one, two, three or more pigtails, the 'ridged helmet' style, heavily plastered and heavily braided styles, but it seems to be purely a matter of fashion and not linked with clan, section, age set or even locality (except in so far as fashions naturally tend to be localised). The construction of all is basically the same and the result is covered by the single term 'Ol darka'.

The materials used in the head gear are as follows:

(i) a length or lengths of pliant but straight stick one foot to fifteen inches long, cut from the tree known as 'Oretet' (*Tarchonanthus camphoratus L.*, the name is also applied to the shrub *Crotalaria* which may serve the same purpose at highland altitudes).

(ii) a strip of the inner skin of a sheep six inch wide and two or more feet in length.

(iii) several feet of fine string made from ox gut or tendon.

(iv) a foot or two of cord made from the 'olorien' tree. This tree is, I think, correctly identified by Hollis with a species of fig, *Ficus Sur*, the cord being prepared from the aerial rootlets. But there is some doubt in the matter which perhaps a reader of this note may get an opportunity to clear up. *Per Battiscombe*

Fol. 1 verso /

Now and then the receptacles are also replaced by two possible perforations (of bones, of leather), one tied on the other. These have the oval shape of a shield and consist of a wooden frame that is covered with a plaited work of leather thongs or ropes. Otherwise they serve to hold the perforated as the donkey and exercises also do more. Here are unknown; dissect and other sole their place. Warriors are also unknown.

65.

Close family relationships. — Kinship designations. — Terms of address for relatives.

Since every wife and every lineage are descended from a tribal ancestor, the tribal and lineage members consider themselves more or less distant relatives. The family, one's own as well as, according, those of the father and of the mother, forms the close relationship. The child follows the father's family (father right). Relatives are not responsible for punishable offenses, fines, or debts of a relative. Legally they need not support them either in connection with imprisonment or release from captivity; it is such a general custom, however, that probably no one ever evades it.

/65/ The Ewe language is poor in particular kinship designations; most of them are made up of words for father, mother, brother, sister, son, daughter, etc.

Father: *fofo*.
Mother: *fofo*.
Another wife of the father: *nɔ̀ nɔ̀ɔ́ ɔ fofo*.
Principal wife: *ɛ̀ lɔ̀nɔ̀jàwó kɔ̀kɔ*, that is, the great woman, or *ɛ̀ dzòtɔ nɔ̀ nɔ̀*, that is, the first to the bed.
Every other wife: *ɛ̀ lɔ̀nɔ̀jàwó*.
Brother (1):

1. Brother and sister come from the same wife, half brother and half sister from different wives of the same father.

[illegible] [illegible]

[illegible] [illegible] [illegible] [

[illegible]

[illegible]

[illegible]

[illegible]

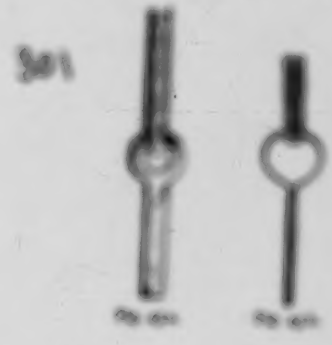

Fig. 48. Ear ornament of the [illegible]

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scripts, whereupon the tips of the strands are wrapped with hair to the length of an inch. The back hair, lengthened up to 50 centimetres, is placed around a four-long stick and on this wrapped tightly with hair or goat leather except this, so that it forms a stiff braid (el falgat) reaching to the waist. Over this braid one can frequently finds one to three smaller ones. Often the tips of the little scripts beside (sing. el babasic; el babasi | el gawlie) are joined with that of the [illegible] braid (el babasic | el gawlie) and the former tied together under the chin with a string (necklace of Glass) (3).

1. This hair style has the purpose of preventing the head from the harmful influences of the sun's rays. For that, one first let the hair grow long and, since the long strands fall annoyingly into the face at every movement, put it together into "braids." The Tuaregs helpful formations come simply, in that they shaved the front part of the head and left the prevention of the thick padding of hair at the back part of the head.

The hair is often perfumed with the sun powder of el ß kibdist (Cassia spec.). /148/ /Fig. 49 and 50 appear here./

/151/ The white facial painting of the newly circumcised has already been mentioned. Younger people, especially warriors and young girls, on all festive occasions, anoint the entire body insofar as it is not clothed, with red paint, which they like to perfume with the pulverized leaves of el mengtegrabi (Cassia aquestifolia Rich.), which smell like vanilla. With one finger the warriors then often strip off the skin loose in serpentine lines (el bigeddra, el bigeddi), so that a kind of drawing is produced. One who has killed an enemy in war paints his body at the following dance festivals with white and red earth in stripes (Fig. 47). This painting is called as /Figs. 47-49 appear here/ ginafgan. At festivals one also often sees on the face of the warriors a red triangle, its apex starting at the alae and widening out up to the middle of the cheeks (Fig. 48). When boys

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